BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

HOME RELATIONSHIPS

A CURRICULUM TO AID ADOLESCENTS OF FOREIGN-BORN PARENTS IN ADJUSTING THEMSELVES TO THEIR HOME AND SOCIAL RELATIONSHIPS.

By

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OUTLINE

Part
I.

PART II.

PREFACE

The purpose of these units in Home Relationships is to provide a course of study or curriculum guide which may be used by various groups of adolescents with foreign-born parents (or second generation youth) to help them make their homes happier places to live. This course primarily deals with problems which adolescents face as children in their homes, but it may be of value in helping them form ideals and standards of conduct for their own homes which they will probably someday establish.

This course has been written with a definite group of adolescents in mind,(those at the Church of All Nations, Lowell, Mass.) who are mostly Greek and Syrian, but it can probably be adapted for almost any other group or nationality of second generation youth where problems in home relationships exist. Nothing about the course is to be considered definite or final, and any part of it can be changed to meet local needs. Even the order of the units is flexible, and should be changed if any other arrangement seems to provide for a more chronological development of thought. Perhaps some sections will seem so vital in a particular situation that more time will be needed for that section, while other parts will need to be omitted entirely. Any other material may be added to or substituted for any subject-matter now appearing in this course. The good judgment of the leader, and the interests and needs of the group should be the determining factors in the general use that is made of these units.

These units are particularly suited for young people's church discussion groups, as Christian Endeavor or Epworth League, either for Sunday or week-day use. Young Women's or Young Men's Christian Associations, or summer camp discussion groups might also find them valuable as a basis for discussion or study. Any individual , wishing to think through certain home problems by himself, would probably find help here.

In general these units were prepared for any group of adolescents where two standards of living are maintained, one by the parents and one by the children, or where there is one standard maintained in the home which somehow doesn't yield satisfactory results to all concerned.

ORIGIN AND SOURCE OF THESE UNITS

How they came to be written

Problems in home adjustments first came to the writer's attention through personal contact with second generation youth during her four years of work at the Church of all Nations, Lowell, Mass. Day after day she has worked and played with these young people in cooking classes, hikes, Sunday School classes, discussion groups, camp and other activities. Thus she has heard many of their problems and received many of their personal confidences. The children have felt free to talk because they knew no school teacher was going to label their answer right or wrong, and no parent was going to scold them for expressing an unconventional idea. The children have needed someone with whom they could talk over their personal difficulties, and at the Church of All Nations they found teachers who were sympathetic and interested in all their problems. Always the main difficulties mentioned by these children and adolescents were the same--trouble and maladjustment at home.

The group at the Church of All Nations was considered to be a typical one, due to the fact that there was no compulsion of any kind forcing the children to attend the various classes and activities at the Church. In fact, many of the children came in spite of opposition from their homes and churches. The children attending the Church of All Nations were those who wanted to be there, and not a

selected group of any kind. That their problems were real was manifested by the number of times and the seriousness with which these problems were brought up, and the amount of time the young people wanted to spend in their consideration.

To further investigate the problems in home relationships of second generation youth, the writer conferred at many times with other nationality workers from the Young Woman's Christian Assocaition, and the International Institute. Reports from these workers as well as from the leaders of the Social Service League and Goodwill Industries gave substantial backing to the home difficulties of second generation youth mentioned by the children themselves. Various books and pamphlets on immigrants and foreigners in this country which were read, all pointed toward the same general problems, which the following quotation states, "One of the main problems in Syrian family life is that of how to span the gap between the old fashioned Arabic-speaking parents on the one hand, and the American-born, English-speaking children on the other."(1)

Through visiting in the homes and contacts with the the parents, the writer tried to offer suggestions for happier family relationships. But due to a difference in the languages spoken, thus necessitating interpretation by the children, and the firmly fixed old country ideas of the parents, this method accomplished nothing. And so it seemed that most of the responsibility for improvement in home relationships rested upon the children themselves,- though the parents might be wholly or at least partially at fault.

(1) Hitti, Syrians in America, pg.80.

In order to help these adolescents meet in as intelligent and rational a way as possible, a curriculum in home relationships seems necessary and justifiable. As Professor Betts says,(1) "The tragic lack of adjustment in many homes is proof that something more than native impulses is required. The art of fitting into a home as a member of a family can be learned in the same way as any other art, and so constitutes a responsibility of the curriculum."

It is not to be assumed that all second generation youth needs special treatment. " The mere fact of having parents who were born abroad does not create the so-called second generation problem. It is created by social conditions and attitudes which make the child constantly aware of a 'sense of difference'. It is intensified when children grow up in families having standards quite at variance with the standards which the children see in the world outside their homes, when they are subjected to and at the same time rebel against a kind of home discipline that tends to become more and more authoritative as the parents feel their own position socially and economically less and less secure. As a result, the children often copy the things that are least lovely in American life and discard the things that are best in their own nationality community on the theory that by so doing they will gain status in the American community." (2)

(1) Betts, The Curriculum of Religious Education, pg 283.

(2) Report of Commission on 1st generation Americans,pg 16.

"The problem grows in acuteness according as the child belongs to a nationality group or to a family that seems conspicuously different from the general pattern of American life about him. Conversely, the problem is least acute in nationalities whose manners and customs are most like our own." (1) Thus as we refer to the unhappy and unadjusted homes of second generation youth, it is because these are homes which especially need help and guidance, form whatever sources are available.

Probably no curriculum can give or suggest definite solutions for all the many problems it embraces. Perhaps the best it can do is to bring into the light of discussion some of the problems which are as yet only subconsciously realized by the adolescents themselves, and yet which are vital to them. In other cases it may cause deeper and more intelligent thought on the problems already keenly confronting these youths. It is also possible that certain standards and ideals may be presented through the medium of the curriculum which will guide to a suitable course of action for both individuals and the group as a whole. It is often conforting and helpful to individuals facing serious decisions and difficulties to know that they are not alone in their misery. When they realize that others too, are having similar problems to solve, they take heart, and strive to win as never before. Through discussion and an open consideration of the common problems of the group. it is possible to stimulate a greater

(1) Report of Commission on 1st generation Americans, pg 16.

desire for success on the part of each individual in solving his own problem, and to arrive at satisfactory group conclusions which probably would never have been reached by the individual alone. " The aggregate social wisdom of society is in the end more certain to be right than the opinion of any individual or small group. The public, through the give and take of discussion, through many minds busying themselves with the same problem and arriving at independent conclusions, later to issue as a common conviction, thus putting their ideals into practice and thereby testing them in a multiplicity of different situations, arrives finally at a dim and perhaps inarticulate sense of values. If this widely discrete social judgment becomes organized and made articulate through the influence of leaders, we then have public demand." (1)
The public demand of a serious, eager group of adolescents can be a powerful force indeed.

(1) Betts, The Curriculum of Religious Education, pg.227.

PRINCIPLES OF CURRICULUM BUILDING

The study of psychology in recent years has greatly changed the theory and principles formerly used in our system of education. At present the process of education is being closely studied, and the modern curriculum is based upon the new principles evolved. In this section we will discuss the purpose and use of the curriculum, and some of the principles of curriculum building.

As we search for the purpose of the curriculum, we find that the task of the curriculum is to aid in the process of education. In this connection, we must remember that all education is self-education. "Knowledge is built up by the learner, skills are acquired by the learner, all educational results are done by and not for the learner. The teacher or leader is the stimulus; he helps to arouse and direct the activity that is educative, and he works within the limits of the reaction of the students. The many results of education can be interpreted in terms of more or less permanent dispositions or tendencies, and all acquisitions conform to the law of habit formation. Thus the work of education is ultimately for the well-being and well-doing of those being educated, and should look forward to helping them do the best they can do in the life they are living."(1)

(1) Edwards, The psychology of Elem. Ed. pg.6

Thus, as a method of education, the curriculum has an important place in the development of the powers and capacities of both individuals and groups of individuals as a whole.

"Professor William James has told us of the deeper levels of power in our natures which are seldom reached and never fully developed. He calls attention to the fact that in great emergencies or under great strain individuals continually rise to heights of power and achievement which under ordinary circumstances they would never reach. It is the business of the curriculum to touch the springs of those deeper levels of power. The curriculum properly conceived, should offer the stimulus and nuture required to develop to the full the latent powers resident in human beings. " (1). "The individual of to-day has the right to demand of the curriculum that it shall define to him the norms of conduct, laying before him the standards and ideals which have actuated men at their best. And he has a right at the same time to demand that the curriculum shall help him to develop the moral dynamic to live in accordance with these standards, once they are conceived. (2)

With this idea of the purpose ofthe curriculum in mind, let us now discuss the principles of curriculum building which shall guide us in the selection of our material and in the method or manner in which this material is presented.

(1) Betts, The Curriculum of Relig. Ed. pg. 263.
(2) " " " " " " " 269.

In the first place, a curriculum for adolescents should be based upon the present needs and interests of these adolescents. "Speaking in general terms, we may say that the ---needs of the individual at any given stage of development define the requirements to be placed upon the curriculum. What the child requires of ---information, of stimulus, of organizing of motives, of avenues of expression,--- or the grounding of desired systems of habit, that becomes by the very nature of the case, a demand on the curriculum." (1) "If the boy or girl were consulted as to school work, he would suggest little of the past or of the future for study. He lives in the imediate present. He knows little of the past, he forcasts little of the future. He applies himself assiduously to his occupations for the time. He is naively wrapped up in his own present environment, an environment very rich for him now, richer and more extensive as his experiences increase." (2) " Effieiency now is the best preparation for efficiency later. The curriculum should contribute primarily to helping boys and girls to be efficient in what they are now doing, only secondarily to helping them to be efficient later." (3)

(1) Betts, The Curriculum of Relig. Ed. pg. 260.

(2) Meriam, Child Life and Curriculum, pg. 147.

(3) " " " " " , pg. 157.

The idea that certain things should be taught adolescents because their elders had to learn such things, or because someday they may be able to use this knowledge or material, is fast loosing authority in curriculum building. Instead, that which will meet present needs and interests of adolescents, and will help them to adjust to present situations, should be the chief concern of the curriculum.

The second principle is in regard to the subject- matter used. There are two types of curriculum--one based on the subject-matter to be taught, and the other on the conduct-response point of view. (1).
It is the second typeof curriculum which is advanced here, which states,"It is the child and not the subject-matter which is primarily to be taught. Education does not consist inthe ladling of so much information, or of so much memory materials to the mind of the child. It implies the guidance, the application of stimuli, and the provisions for acrrying out the activities and conduct which result in spiritual growth and development. For the adherents of this theory, education is the 'effecting of the desired changes in the life of the individual.' The materials, no matter what their source, are therefore, always a means and never an end."(2).

(1) Betts, the Curriculum of Relig. Ed. pg. 241.
(2) " " " " " " pg.247.

In the third place, the question at issue must be made clear, and it must be within the realm of experience or comprehension of the individual members of the group. This does not mean to imply that nothing new should be brought into the curriculum, or that the individual's limited scope of experience should be the only field of attention. What is meant is that the material presented and the methods used should be within the individual's ability to understand. Nothing should be over the head of the average member of the group. Instead, the materials and questions presented should be clear and definite, easily understood, and relevent to the problems at hand.

The fourth principle of curriculum construction is quite self-explanatory. This principles states that the curriulum should be graded according to age, ability and experience of the group. No lesson that is unadapted to the mind of the child can be expected to fulfill its mission of usefulness and help in the life of the child.

The fifth principle is closely related to the last two principles mentioned, for this principle says that the curriculum should be experienced centered. This means that the curriculum should not be in the realm of theory, but rather should grow out of actual life-situations. "The curriculum should be selected directly from real life, and should be expressed in terms of the activities and the environments of people."(1). It is the

(1) Meriam, Child Life and the Curriculum, pg. 171.

practical and not the abstract and speculative, that should be characteristic of the modern curriculum. "The modren tendency of education is unquestionably toward the concrete and practical. There is evidence of a wide-spread reaction against empty formalism and the glittering generalities of a school divorced from real life. This reaction expresses itself, on the positive side,by emphasing the importance of acquaintance with the concrete world of things and the practical affairs of people." (1).

As a sixth principle we find that the curriculum must be dynamic, full of life and power. A curriculum which is lifeless, and perhaps boring or motonous, surely can accomplish but little good at the most, and might be capable of more harm than good. Instead, we need a curriculum that can supply a balanced usuable fund of knowledge, which will have a power of developing loyalties to persons, ideals and institutions, and will allow opportunity ~~for expressing~~ skills in expressing values in personal conduct and socail relationships.

Closely following this principle comes a seventh which states thatthe curriculum must have a leading-on value, and must be capable of expansion. "One of the chief functions of the curriculum is to help elevate the socail ideal by setting before youth the challenge to rise above the base and commonplace in immediate environment." (1)

(1) Betts, The Curriculum of Relig. Ed. pg. 282.

A curriculum which merely uses up alloted time, or keeps the group at a stand-still, as far as mental and spiritual development is concerned, has indeed failed in the great opportunity open to it. The curriculum should stimulate a desire for development in every member of the group.

An eighth principle in curriculum building follows the law of learning that we learn by doing. The curriculum must give an opportunity for activity and for participation in the realm of the desired behavior. "The final test of the curriculum comes not in what it enables one to know (fundamental as that is) nor in whatit causes one to feel(essential as this is), but in what it causes one to be and do; for this is the true and final measure of life."(1) And practice is absolutely necessary if one is to attain the desired goals of the curriculum.

Then, as a nineth principle, the curriculum should seek to develop right aptitudes, habits and ideals. The individual should be helped to feel that nothing less than the best should be satisfactory, no matter what the realm of discussion or experience. Through the curriculum there should be an opportunity for the making of choices , and for the formation of habits, of both thought and action, so that true character will be developed on the highest plane possible.

(1)Betts, the Curriculum of Relig. Ed. pg.332.

Next, as a tenth principle, the curriculum must take account of individual differences. More and more psychology is emphasizing the fact that"no two persons are any more alike in their mental processes than they are in physical appearance", (3) and that they should be dealt with accordingly. This fact, of course makes more difficult the task of education, but it only through the acceptance of this fact that the largest individual development is possible. Professor Betts says,"We must aid the individual to live the fullest and richest life possible." (1). "There is no average boy. And yet the studies and reports of many people indicate the belief in such an individual. Uniformity on thelevel of the average would gratify teachers, but studies in the principles underlying adjustment are leading the student to question the advantage of such uniformity. Social and industrial changes call more and more for the individual who is especially prepared for a given place of opportunity and responsibility. " (2) If we would provide for the greatest possible development of the individual through the medium of our curriculum, we must take due and adequate account of the individual differences in the group with which the curriculum is concerned.

(1) Betts, The Curric. of Relig. Ed. pg. 258.

(2) Meriam, Child Life and the Curriculum, pg. 207.

(3) Ellis, The Psychology of Indiv. Differences, paragraph on cover sheet.

The eleventh principle brings to our attention the fact that the curriculum must emphasize social requirements. It is true that the individuality of each person in the group must be taken care of, but in addition to this, each individual must be prepared for social life. No person living in our modern civilization can live by himself. What he does affects others just as surely as the lives of others about him affects him. If the individual is to be happy in his contacts with others, and if he is to be of use to society as a whole, he must learn the art of adequate social living. This principle is especially important for a curriculum such as the one here developed on home life. The curriculum has an important part to play in preparing the individual to fit into the social process of his day, and in helping him develop in all"departments of life,--physical, mental, and emotional,--volitions urging toward worthy goals, fullness of human relationships and affections,-truest friendships, experiences of ennobling loves and of refining sacrifices; fullness of achievment,-realization of the self's powers, high service to others, fulfillment of the divine plan for the life as prefigured in the net-to-infinite capacities conferred." (1). Thus the curriculum must meet the demands of the group as a whole, and at the same time prepare the individual members of the group for happy social living. To do this skillfully is indeed a delicate task.

(1). Betts, The Curriculum of Relig. Ed. -g. 259.

BEGINNING THE STUDY
OF
HOME RELATIONSHIPS

BEGINNING THE STUDY OF HOME RELATIONSHIPS

Introduction

The old curriculum was a definite, well planned schedule of materials, methods and procedures, arranged in advance, and intended to be carried out as planned.

The new curriculum, however, realizes that each group has different needs and problems, and that each situations needs a different treatment. For this reason, no definite plan for the use of these units has been given. Variouse uses of the materials here presented have been suggested, but the acceptance or the rejection of the materail used, depends upon the group and the leader concerned. Any arrangement which seems adviseable, may be used. Remember that the more life and vitality that is put ~~put~~ into the study of these problems, the more interesting and worthwhile they will be.

The language used in these units has been made as simple and direct as possible, so that if a young person is the leader of the study, he will have no difficulty in understanding the meaning of the material.

Following the units, is a section of additional material which may be introduced wherever desired. Probably the material listed will form a good basis for worship services.

Introducing the Study of

HOME RELATIONSHIPS

To the group.

Some leaders might wish to open the subject of home relationships to their group by a poem, such as the following:

A Home Song

"I read within the poet's book
A word that starred the page:
'Stone walls do not a prison make,
Nor iron bars a cage! '
Yes, that is true, and something more:
You'll find, where'er you roam,
That marble floors and gilded walls
Can never make a home.
But every house where love abides,
And friendship is a guest,
Is surely home, and home-sweet-home,
For there the heart can rest." (1).

Then a discussion of some of the things that prevent a home from being as happy a place as it should be, could follow.

(1) Van Dyke, The Poems of Henry Van Dyke, pg.261.

Other leaders might prefer an introductory talk such as the following:

"As children of parents born in another country, most of us are facing serious problems at home. We want our homes to be happy, but we often feel helpless to do anything about it, or we seem to be thwarted in whatever efforts we do make toward obtaining these desired, happy relationships at home. We realize that many of the problems arise because of different customs and ideals between our parents and ourselves, or because of the difference between our customs and those of the people living about us, whom we want to copy. What can we do to make our homes happier?

In answer to this question, for the next few sessions, we are going to think to-gether on some of these home relationship problems. Perhaps no definite solutions to these problems can be obtained, but certain suggestions may arise through our discussion which will form a working basis on which we may proceed at present. Final solutions may come later on as we experiment.

As we start these discussions, let us be as open-minded as possible, and let us seek above all to find the truth,-not just what we wish were the truth. In that way, I am sure these discussions, and whatever activities may follow, will be helpful to all of us.

"In order to find out what are some of our most serious problems, I am asking you to answer the following questions, Any number of answers may be given to each question , but try to list what you consider the most important answers. Then, by tabulating the answers, I can discover what problems are the most vital to all concerned. This will eliminate the possibility of discussing certain seeming difficulties, which perhaps don't actually exist."

These are the questions:

1. What do you like best about your home?
2. What do you like least about your home?
3. What do you get at home that you don't get elsewhere?
4. What do you wish you received at home, but don't?
5. What do you receive at home that you wish you didn't receive?

If the leader prefers, she or he may ask the group only to list what they consider their chief home problems. Either method has possibilities for determing a basis of discussion. The judgment of the leader should be the guiding factor.

When the answers have been received, or the list of problems secured, the results should be presented to the group. A blackboard forms an excellent means of presenting the material obtained. It will probably be wise for the group to decide which of the problems they consider most important, or which they wish to discuss in their meetings.

The following charts show the answers to these 5 questions which were received from 22 adolescents, and 57 seniors or young people at the Church of All Nations, Lowell, Mass. It was from these answers that the subjects for the units in this course were chosen. The problems which seemed to hinder the development of a happy home life for adolescents of foreign-born parents were selected and made the basis of the four curriculum units which follow.

1.

WHAT I GET AT HOME THAT I DON'T GET ELSEWHERE

Reports from 22 Intermediates,

and 57 Seniors or young people.

Church of All Nations, Lowell, Mass.

	Int.	Sr.
Food	14	38
Shelter	9	32
Clothing	10	19
Training in manners	3	13
Parents love and comaphionship	5	14
Care	4	10
Money	5	9
Love	6	8
Happiness	1	2
Kindness	1	2
Love from brothers and sisters	1	4
Toys	1	
Sharing of work	1	
Religious training		5
Culture		5
Knowledge of right and wrong		3
Sympathy		3
Education		3
Protection from bad company		2
Advice		2
Start in life		1
Comfort		1
Books		1
Understanding		1
Equality		1
Friendship		1
Punishment		1
Radio		1

2.

WHAT I LIKE BEST ABOUT MY HOME

Reports from 22 Intermediates,

and 57 Seniors or Young People.

Church of All Nations, Lowell, Mass.

	Int.	Sr.
Parents love and companionship	9	24
Comfortable place to live	2	12
Victrola	3	7
Love from brothers &sisters	3	6
Food	3	5
Shelter	1	5
Care	2	4
Location		4
Kindness	1	3
Books		3
Clothing	5	
Everything	1	
Picture of Jesus	1	
Lack of trouble	1	
Sharing of work	1	1
Place to play		1
Freedom		1
Couch		1
Bath-tub		1
Nice way of settling disputes		1
Cleanliness		1
Family faith in me		2
Neat, clean home		2
Friendly spirit		2
Peace		2

WHAT I LIKE LEAST ABOUT MY HOME

Reports from 22 Intermediates,

and 57 Seniors or Young People.

Church of All Nations, Lowell, Mass.

	Int.	Sr.
Scoldings	5	7
Work	2	7
Quarreling and fighting	5	7
Nothing	1	7
Location of home	1	4
Cellar	1	3
Too small house		3
Confusion	4	3
European ideaa and customs		3
Teasing		2
Strife between parents		2
Too much dependability		2
Orders		2
Lack of freedom	1	2
Studying	1	2
Cross parents	2	
Food	1	
Crabbing		1
Gas lights		1
Money troubles		1
Victrola		1
Small children dirtying house		1
Lacd of Christian ideas		1
Lack of proper relation between parents & children		1
Father smoking		1
Criticism		1
Late visitors		1
Neighbors		1
Lack of trust of children		1
Parents' stubbornness		1
Sister's actions		1

THINGS I WISH I RECEIVED AT HOME

Report from 22 Intermediates, and

57 Seniors or Young People.

Church of All Nations, Lowell, Mass.

	Int.	Sr.
Money	2	11
Freedom	1	7
Better clothes	2	6
Radio	2	4
More play equipment	1	4
Bicycle	2	2
More sweet food	1	2
More time for play and study		2
A real American spirit		2
Automobile		2
Obedience from younger children		2
Understanding		2
Piano	2	
Training in manners	2	
Less scoldings	1	
More kindness from brother	1	
More travel	1	
Less affection	1	
Typewriter	1	
Happiness	1	
College education		1
Books		1
Nicer home		1
Owned own home		1
More sleep		1
Freedom in buying clothes		1
Private room in house		1
Expensive things		1
Parents respect and friendship	1	1
Encouragement & Christian influence	1	1
Responsibility		1
Less noise and visitors		1
Satisfaction of wishes		1
Understanding		1
A mother		1
A grandmother		1
Modern parents		1

5.

THINGS I WISH I DID NOT RECEIVE AT HOME

Report from 22 Intermediates,

and 57 Seniors or young people.

Church of All Nations, Lowell, Mass.

	Int.		Sr.
Scoldings	8	---	20
Food I don't like	2	---	5
Lickings	5	---	4
Lack of freedom		---	3
Orders		---	3
Conflict between customs		---	2
Quarrelling in family		---	2
Noise in house		---	2
Work	2	---	2
Petting from family		---	2
Trouble	3	---	
Made-over clothes	1	---	
Orders to attend Greek School	1	---	
So much money		---	1
Misunderstanding		---	1
Too much freedom		---	1
Too much responsibility		---	1
Early morning arisings		---	1
Praise		---	1

UNIT I.

SCOLDINGS

It is the aim of this unit on Scoldings to help adolescents of foreign-born parents discover various causes and effects of scoldings, and find solutions which will actually work, as a remedy for such situations.

SCOLDINGS

"Social agencies are disturbed because they realize that constant conflict between the older and younger generations (in the case of foreign-born parents, and American-born children) may lead to open revolt on the part of the children, or even to complete disintegration of the family group. Less obvious, but perhaps equally potent a factor in adolescent and adult maladjustment is the constant quarreling, which may not be carried so far as to break up the group, but which keeps the various members of the family, especially younger ones, restless, unhappy, and uncertain of themselves. They are likely to seek their emotional satisfaction as far away from home as possible." (1)

INTRODUCTION TO THE SUBJECT OF SCOLDINGS

By the leader.

(It is not intended that this talk should be given word for word. The leader should express the thought, and any additional material he wishes, in his own words.)

As we grow older, the whippings which we used to receive as children usually become more scarce and infrequent. This is perhaps one of the distinguishing factors between childhood and adolescence. In the list (2) of things which Primary and Junior children wish they did not receive at

(1) Report of Comm. on 1st generation Am. pg. 18.
(2) Church of All Nations questionaire Lowell, Mass.

home, we find that whippings is a very common item. But in the adolescent list, instead of whippings we find that scoldings is an important dislike, with its synonyms- lectures, bawlings out, and sermons. Thus we see that the adolescent form of punishment has taken a verbal form instead of a physical one.

Since scoldings are an undesireable element in our home lives it is the purpose of this unit of discussion to see if we can find the cause of these scoldings, and any remedy or cure from them. Perhaps the following stories will help to bring to mind some of the scoldings which you have witnessed, or been the victim of.

SOME STORIES

"Peter kept continually coming in late at night. Just as often as this happened his Mother proceeded to scold him vehemently, either that night or the following morning. At first Peter seemed penitent, and promised he would try to do better in the future. But since no improvement was forthcoming, the scoldings continued. Peter's attitude then turned to indifference, and his Mother's words seemed to pass right over his head without, without making any impression. Finally, Peter got tired of being scolded every night, and he began to answer back, and to tell his Mother that he was old enough to take care of himself and that he ought to be able to go out when he wanted to. But never once did she ask him where he went evenings, and Peter never volunteered any information."

Which of Peter's attitudes was the best? Were any of them the right ones?

Was Peter's Mother justified in scolding him for coming in late?

Can you think of any other solution to this problem?

"One day Mary's Mother heard form the neighbors that Mary had taken a walk with a fellow. (This is a disgrace among the nationalities who believe that girls should not go out with boys until the parents have arranged the match). That night Mary received a scolding that was indeed a lecture for it lasted nearly an hour. Her Mother proceeded to tell Mary that when she was a girl they didn't allow such things, and that her daughter wasn't going to do them either. She told Mary that when Mary was old enough she and her husband would find a nice rich man for Mary to marry. "Oh,"said Mary,"you're old fashioned. Besides, I suppose you think you're happy. Well, I'm not going to have my married life such a mess as yours has been". And then followed such a battle of words, angry looks and gestures that it is a wonder if all the neighbors in the tenement didn't know more about the quarrel between Mary and her Mother that they did about Mary's walk with her boy friend." (A true story).

Did Mary accomplish anything by her attitude?

What can be done when two points of view, both strongly adhered to, as in this case, confront each other?

How can Mary get a chance to have dates if her Mother takes this attitude? Would talking the matter over first help any?

"There were six children in the family, but the father had a good job, and the mother worked hard to save and economize, so that the family managed to maintain a fairly high standard of living. Now, however, with several of the mills inthe city closing down, the father lost his job. In spite of the fact that he was a good workman,in his specialized field of textile work there was no opening, and so the father remained out of work. The family had never saved much, for they had always wanted to live up to their accustomed standard, and they had too much pride to appeal to the city for aid. Both the father and mother were terribly upset by this condition of affairs, and became very nervous, irritable, and discouraged. Then they proceded to take out their feelings on their children, by scolding them, and criticizing them for everything they did. It was almost unbearable for the children to stay at home, and yet if the children failed to arrive home at the usual hours, more violent scoldings than ever were received by the children. The oldest girl, only 15, was made to feel it was all her fault, because she should have left school last June, as her people had, wished. Then she would be working now, and the family wouldn't have to starve. The children became so upset by their parent's attitudes, they often they were unable to sleep at night, and they failed in many of their lessons at school."

Discuss the present and future effects of the parents'attitude on the lives of the children.

When hard times come, and one is naturally discouraged, does the conscious assuming of a cheery attitude, as much as is possible, help any? Whom would it help and why, or how?

Are there any ways in which the children could help in such a situation?

When the children are scolded for things for which they are not at all to blame, what should they do? Leave home? Talk back? Try to comfort their parents? Help seek work or aid? Meekly endure?

TALK BY LEADER ON
THE NEED OF THIS STUDY.

These stories have illustrated situations containing scoldings which were partly caused by the parents and partly by the children.

As you think of your own home life, who is it that does most of the scolding?

Mother,

Father,

Brothers and sisters,

Other relatives,

will probably be listed. Yes, it is usually true that every member of the family scolds at some time or other. Perhaps it is the parents fault in the begining, for bringing their children up in such an atmosphere, and for allowing such situations to exist. It may be impossible now, for the parents to see their mistakes, in this respect,

or to desire to change conditions. But the children very definitely are dissatisfied with continuous wrangling, and desire improvement. Is it not, then, up to the children, to take the first steps in an attempt to remedy their home conditions? Because the parents are illiterate, and do not speak English, it is impossible to appeal to them, through literature, or through American teachers, to quiet the emotional life of their homes. There is no doubt of the importance of the family life upon the emotional life of the child or of the need for a quiet, steady home life, if the child is to develop into a normal and wholesome individual. Prof. Greenberg says," For most people, the attitude of the family as experienced by the child, during infancy, remains, in a large measure, a permanent part of the individual's life. It is these attitudes and feelings associated with them, that determine the individual's response to the numberless situations which which he daily has to meet, and that make up his own emotional life, his satisfactions and disappointments, his fears, his aspirations, his prides." (1).

Therefore, since it is important the emotional tension in our homes be reduced, and since we cannot depend upon our parents to take the initiative, let us as adolescents, eager for success in this respect, see what we can do to remedy the situation.

(1) Greenberg, P.C., The family and Social Environment, from The Child's Emotions, pg.192.

QUESTIONS FOR DISCUSSION

Suppose in the discussion following, we consider only the scoldings which we as adolescents, receive from our parents.

1. What are some of the things we get scolded for?

(List the answers of the group on the board).

(Answers such as the following will probably be given).

Staying out late at night

Talking or dating with members of opposite sex

Spending too much money

Failing to do certain home tasks

Holding different ideas from those of parents

Teasing younger children

Wanting more or better clothes

Making too much noise

Staying away from home too much, etc.

2. Why do you think we receive these scoldings?

Did wrong and need punishment

Parent tired and we make him or her nervous

Habit or custom when least little thing goes wrong.

To teach us to do better next time

We were careless and didn't think about what we did or said beforehand

Our ideas are different from our parents,- both of us think we are right.

3. What are your usual reactions to scoldings? (Answers such as the following may be listed by the group. After the list is made, discuss the possible effect of each reaction on both children and parents).

   Talk back

   Get mad and continue the offence

   Explain quietly why the action was carried on

   Try to come to an understanding

   Try to correct fault

   What difference does your attitude make in the general feeling between you and your parents? Which reaction usually works the best?

4. If you are wrong, should you admit it? What difference does such an admission make in the situation?

5. Do you sometimes feel you don't deserve these scoldings? What should you do then?

   Receive the scolding and let it pass?

   Tell your parents they are wrong and old fashioned?

   Discuss your ideas in relation to theirs, in a calm manner?

6. Is there any difference inyour parents'attitude toward you when you control your temper and don't answer back?

7. Do you notice any difference in your feelings between a short and a long scolding?
   Which do you prefer?
   Which is more effective?
8. Do you notice any difference in your feelings due to the manner in which scoldings are delivered?
   For example,- does the fact that your parent is mad, or disappointed in you, or anxious to help you,make any difference in the way you receive a scolding?
9. Would you prefer any other form of punishment to scoldings? What? If you were scolded only ocassionally, would the scoldings be more effective when they were delivered?
10. Did Jesus ever scold? Can you think of any incidents when Jesus was displeased with someone's actions? What did he do?
   (The following references may serve as a guide to this thought).
   John 18:10-11 Peter cut off high priest's ear.
   Mark 14:32-41. The disciples sleep while Jesus prays in Gethsemene.
   Luke 19:45-46. Cleansing the temple.

SOME THOUGHTS FOR CONSIDERATION

"Back-talk is not only cheap and useless, it is destructive and dangerous,and the tendency behind it must be entirely up-rooted before we can feel that the habit is conguered. We must be in the process of giving up our own way, before we can be liberated from the slavery of back-talk and become secure in our inner quietness and freedom. Excuses generate back-talk, and excuses and back-talk to-gether cut off all real human communication. " (1).

"Two negroes were fighting. The more voluable one was pouring out invectives upon the other, and when at last he stopped for breath, the other, too full of wrath to say all that he would like to say, stammered forth,'All dose tings dat you say I am, you is.' " (2).

"Scolding is either the weak expedient of a character too weak to remedy or remove evils, or it is the weapon and defence of the inferior. Scolding has this distinguishing characteristic: it is intended to hurt somebody, to wound somebody, to make somebody uncomfortable, not with a remedial design, but simply as a relief to an inward personal irritation. Its effect on family life is like throwing sand into a delicate machine. It causes all parts to grate upon each other; it does no good,but only evil,

(1) Gall, Everday living, pg.31. (2)Pg.36.

and that continually." (1).

"It is true that it takes two to make a quarrel, and it is also true that one can make peace. It is one thing to prevent a quarfel by refusing to be actively drawn into it, andit is quite another to understand your apponents point of view and deal with it kindly enough to bring about a living and reciprocal spirit of peace. The first is negative, and may have any amount of hatred and vindicativeness expressed; the second is positive and can only exist at all by means of the broadest and most intelligent love." (2)

"True peace must always be the result of struggle and victory, and this is what gives it its strength and influence over the minds of men. It is recorded of Abraham Lincoln, when he was a young jury lawyer, that he won his cases by the evident fairness with which he stated the facts even before he had begun his argument. He understood the point of view of his apponent, and gave full credit to all that he recognized as good and true on the other side. The sincere conviction og truth is necessary to all living wisdom and power, and we cannot gain the inestimably precious gift of practical justice without the conscientiousness of continually giving up all petty, personal, and prejudiced considerations in ourselves."(3)

(1)Starrett, Charm of a well mannered home, pg.89.
(2)Call, Everyday living, pg.142.
(3) " " " , pg.156.

"For every evil under the sun,
There is a remedy, or there's none.
If there is a remedy,-find it.
If there is not,-never mind it." (1).

CONCLUSION

As we conclude our discussion of scoldings in the home, let us consider the verse above. Surely if we have the will, we can find a way to remedy the situation, or to endure it peaceably. The important thing is to have the will to do it, and to stick at the job persistently, for it isn't something which can be cured overnight. We must be sincere and earnest in our purpose, and desireous of success even though it may often cause sacrifice or plenty of self control on our part. And we must have, above all, a desire to understand the other members of our family, and their points of view. Our own personal desires and feelings may have to be placed second, instead of first, but it surely seems that the attaining of a peaceful, emotionally stable, home life is worth a great price, both for ourselves and for the other members of our families.

(1) Starrett, The charm of a well mannered home, pp. [illegible].

To be definite, then, how can we have a part in reducing the number of scoldings in our homes? (The summary will depend upon the suggestions made by the group, but may be something like the following).

I. When we deserve them:

1. Try to improve our actions
2. Take the scoldings we deserve, with respect.

II. When we don't deserve them:

1. Try to come to an understanding about the matter with our parent, and explain and talk over the matter in a calm, unprejudiced manner.
2. Try to act in accordance with our parents' customs whenever possible.

SUGGESTED ACTIVITY

1. As soon as you have a chance, have a talk with your parents about the possibility of settling disputes and other matters in a quiet, reasonable way, and so avoid the frequent scoldings in the home.

2. Keep a chart or list of all the scoldings which you receive from your parents during the week. Note how many of them were necessary, and how many could have been avoided.

3. Come to our meeting next week, prepared to report on your success and observations gained in regard to number 1. and 2. above.

Unit LI.

CLOTHES

It is the aim of this unit on clothes to help adolescents of foreign-born parents realize the importance that thoughtful selection in regard to the purchasing of their clothes, and that good care of their clothes make in their appearance. Also to suggest definite ways in which, through their clothing demands, they may increase the happiness of their home life.

INTRODUCTION TO THE SUBJECT OF

CLOTHES

By the leader.

"My nephew, aged 16, was getting ready for the masquerade that was to close his term at school. He had hired a naval officer's uniform, and was trying it on. The trousers did not suit him. He wanted them turned up. I reminded him that there was a certain fullness about a sailor's trousers that is not common on land. But he was not convinced. His collar, borrowed from his father, was an eighth of an inch larger than usual. Did I think it was so much too big as to be noticed? I walked around it critically, and announced that I thought it was at least as good as his own, and must be much more comfortable. But I saw that he looked at me with a suspicious eye, and refused to be persuaded. Even his father and mother could not comfort him, and an hour later I heard him interrogating his sister on the same subject. The house was entirely upset until he went out. I began to wonder if he was going to be like the English boy, of whom his master said, "All the time he could spare from the neglect of his duties, he gave to the adornment of his person. 'There is one comfort, anyhow,' said his patient mother. 'I don't have to entreat him any more to wash behind his ears.' " (1)

(1) Forbush, The young folks book of ideals, pg. 112.

A contrast often seen upon the street of a city is the appearance of a foreign-born mother, and that of her daughter walking at her side. The mother is usually dressed in a long black or reddish brown coat, shabby and out of style. Her hat is a little round one, brim turned up all around, and sitting on the back of her head. Her stockings are cotton ones, and her shoes are flat heeled oxfords, very much cut of shape. Then notice the older daughter, dolled up in a light green coat, fur-trimmed, a green felt hat of the latest style, silk stockings, and high-heeled pumps. To be sure, the daughter's clothes are not expensive ones, but there is nothing old-fashioned about them.

With adolescence, comes the desire to look well, to please members of the opposite sex, and to attract attention.(1). The use of clothes is one of the methods usually adopted. Adolescents are not contented to wear "hand-me-downs", or "seconds". They want new clothes, quantity and style counting more than quality. The parents, content with the making the most of what they have, and faced with financial strain, are quite alarmed at the frequent demands upon their purse for this and that article of wearing apparel for their children. Of course, the smaller the sum needed, the more often it is supplied, thus necessitating, on the part of the children, the purchase of the cheapest articles available. Cheap materials soon wear out, and a new supply of articles

(1) Hollingworth, The psychology of the adolescent, ch.

of clothing is then needed. This just suits the adolescents, for then they can buy new clothes, and be once more in style. Thus it is a vicious circle, cheap clothes purchased, these clothes wearing out quickly, and more clothes needed, when more cheap clothes are purchased. Neither parents or children seem to consider that it is more expensive to buy a quantity of cheap clothes, than it is to buy a few better grade articles of clothing. The parents scold the children for wearing their clothes out so quickly, and for wanting or needing so much. Then quarrels and trouble ensue. The children are very much upset if they can't dress as well as their friends, - and the parents can't see why their children need to follow fashions and styles all the time.

QUESTIONS FOR DISCUSSION

In this discussion, let us try fo discover what it is that makes one appear well, and how we can help solve the clothes problems which arise at home.

1. The effect of clothes upon feelings and actions.

   1) How do you feel when you wear a new suit or dress? The same as you do in old clothes?

   2) Do you feel that you have more assurance or poise when you know you look well?

"A wise woman told me once that it is always worthwhile to dress well, because, said she, when one is appropriately clothed, he never thinks about himself, and so is free

for what is worthwhile, but when one is poorly or unsuitably dressed he is self-conscious all the time." (1).

Do you think this old woman was right?

3)Do you feel differently in different types of clothes? for example:

Sport wear

Street wear

House or working clothes

Evening dress

How do you feel in each of these?

4)Are your feelings or actions toward members of theopposite sex affected by what they wear, and the condition of their clothes? For example:

Sloppy looking clothes

Short skirts

The latest style

Plain but neat clothes, etc.

How?

5)If you feel differently in different types of clothes, and others react to you according to what you wear, discuss the importance of taking care in the selection and care of your clothes.

(1) Forbush, The young folks book of ideals, pg.116.

2. The effect of clothes upon appearance

1) Do believe 'clothes make the man'?

2) Do you judge by what people wear, the kind of people they are? To what extent? Is this a good standard of judgment?

3) Is there a danger of being over-dressed, as well as being under-dressed?

4) Does a neatly dressed person appear different from a sloppily dressed person, even if the clothes are the same price?

5) What conclusions can you draw from the preceding discussion, about the effect of clothes upon your appearance, and about what people think about you?

3. Principles to guide in the selectiion of clothes

(Have one member of the group list on the board the questions which the group thinks should be considered in the selection and purchase of clothes). The following list may offer suggestions for consideration.

Do I need it?

Will it wear well?

Does it suit my style or type?

Is it becoming?

Does it fit?

Can I afford it?

Can my parents afford it?

Am I getting the best I can for the money?

Would it be better to pay a little more, and get better quality?

Could I get along without it?

Will it soil easily?

Will it wash or clean easily?

Does any member of my family need new clothes more than I do?

Can I wear it on most occasions, or is it suitable only for special affairs?

If it is expensive, does it always mean that it is the best thing?

Could I get something that would answer just as well for less money?

Is it in style?

Will I soon tire of it (color, style, etc) ?

From the list just made, can we get clearly in mind certain principles that each one of us as individuals needs to consider when purchasing clothes?

4. Making one's own clothes.

(This section applies only to girls, of course).

1) Discuss the advantages and disadvantages of home-made clothes as compared with those bought at the stores. Consider some of the following questions:

Which fit better?

Which wear better?

Which look better?

Which are cheaper?

Do you feel at ease in both alike?

Are you willing to help the family economize by doing much of your own sewing?

Are you a neat sewer?

Would it help you to take lessons

Could you or do you help make clothes for younger children in the family?

5. The care of clothes.

Probably most of the members of of the group, either through previous observation and thought, or through the discussion previous to this section, realize what a difference well-cared-for clothes make in the appearance of a person. It is important here that the group consider the amount of money that can be saved by a little care and thoughtfulness in the treatment and wear of their clothes.

Let us consider the main ways in which we can take care of our clothes, so as to preserve their life, and our appearance. The group should offer its own suggestions. Possible methods of care have been divided into three groups here, to facilitate their thought and consideration.

1) Mending- "A stitch in time saves nine".

Patching, and darning should be considered no disgrace, if well done.

Sewing on buttons. Even boys can do this for themselves.

2) Cleaning and pressing-

Laundering frequently with water if material can stand it. If not:

Cleaning in gasoline

Removing spots with cleaning fluid

Brushing often

Pressing often.

3) Protecting-

Hanging up suits and dresses as soon as they are taken off.

Changing to old clothes when at play or at work.

Wearing an apron or overhauls for special jobs.

Wearing rubbers when it rains.

Keeping heels and soles of shoes well repaired. Also keeping shoes well shined. (1).

The groups might find it interesting to study one particular type of wearing apparel, discussing its manufacture, the difference in various grades of the article, and the effect of different kinds of care upon it. For example, they might take shoes.

(1) Cooley, Clothing and health, ch.4 on Caring for clothes.

It would be interesting if the leader could have two pairs for exhibit, both of about the same quality, and age, but one pair in better condition than the other. The group could discuss the difference in appearance, and the causes, such as wearing rubbers, shining them often, playing in old shoes, etc. Then discuss the reason why good shoes wear longer than cheap ones. If there is a shoe factory in the city, a visit to the factory by the group would probably prove most instructive and interesting. Perhaps one member of the group works in a shoe shop. That member could tell of the shoe making process, and perhaps bring a few samples to the meeting.

The same idea could be carried out with regard to the manufacture and production of cloth goods. This discussion might lead the group to the consideration of wages, and prices which the leader might be glad to have discussed at another session. The vital interests of the group should be met, but care must be taken that the discussion doesn't become so general that the main subject at issue is neglected.

6. The considerations of other members of our family through the clothes that we wear.

If we are to be unselfish members of our family, how can we express our unselfishness through our clothes. Here the group will probably mention the adopting of all the various suggestions that have been made in the selection, care and protection of their clothes.

SOME THOUGHTS FOR CONSIDERATION

"The boy or girl who is 'swell', 'snappy', or 'en vogue', is the one who stimulates the greatest response". (1).

"Young adolescents who earn, tend to spend too large a part of their money on clothes, in the interests of attracting the opposite sex." (2).

"It is true the Harvard Lampoon had this satire on college men the other day: The farmer is hunting for some old clothes to put on his scarecrow, when his wife suggests that they get out some of the fancy duds that their son brought home from college. 'I'm only tryin' to scare the crows,' respondsthe father, 'not to make them laugh themselves to death'." (3).

"The scholars have of late been discussion the origin of clothes. They have about settled that their earliest purpose was not protection from the cold, as we would suppose, but adornment. From the beginning garments were intended to make the human figure appear at its best. I know of no better excuse for clothing now. The real use for clothes is that they shall serve to make us seem at our best. This test is one that girls especially

(1) Hollingworth, The Psychy, of the Adolescent, pg.113.
(2) " . " " " " " , pg.114.
(3) Torbush, The young folks book of ideals. pg.113.

need to apply. It is not strange that girls should like to look like grown-up women. The question is: what kind of woman is it that you wish to look like?" (1).

"I do not recommend for girls the quiet beauty of the Quaker garb, which Quakers themselves have given up, but I think it had what is most comely,'a language of gentleness and beauty- it was impressed with a touch of eternity,' I think it is quite feasible that the brightest dress of the prettiest girl should at least speak this." (2).

"It is natural to like to attract attention, it is right to do so. But it is worthwhile to consider what kind of attention one is attracting. To know that men on a corner turn when one is passing, may not be so delightful when one overhears what they are saying." (3).

"And why take ye thougght of raiment? Consider the liliesof the field, how they grow: they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe ye, O ye of little faith?" (4).

(1)Forbush, The young folk's book of ideals, pg.117.
(2) " " " " " " " , pg.114.
(3) " " " " " " " , pg.115.
(4) The Bible, Matthew 6:28-30.

CONCLUSION

As the leader concludes the discussion of the subject of clothes, the importance of the care and selection of our clothes will be brought out as a definite way in which we can help to make our homes happier. We can try to make our own clothes wear longer, and to consider the needs of other members of our family in the clothing line, before using up all the available money on ourselves. Then too, we must remember that character is more important than clothes in judging a person, but that one's character is often expressed by the clothes he wears.

OUTSIDE ACTIVITY

1. Check up on your clothes, to see if they are as neat and well cared for as possible.

2. Visit a shoe factory, or cotton mill, etc.

3. If you are a girl, try making some clothes for yourself, or for some other member of your family, if you haven't already done so. If you are a boy, try spending some of your money on your kid brother for clothes, instead of using it all on yourself.

4. Choose carefully the next time your purchase clothes.

5. Help your Mother and others in your family choose and care for clothes.

6. Keep a budget, and try to plan your wardrobe within a certain limit.

Unit III.

MONEY

It is the aim of this unit on money to help adolescents of foreign-born parents realize that there are other values, besides money, such as love and thoughtfulness, which are needed to make a home happy. And to help these adolescents find definite ways in which they can increase the happiness of their homes through the wise handling of money and through a wholesome attitude of sharing on the part of each individual member of the family.

OPENING THE DISCUSSION OF MONEY

Talk by leader.

(It is not expected, of course, that the leader will read or use verbatim, these opening remarks. They are only a suggestion to be used at the leader sees fit. The same is true of the whole unit. It should be adapted or adopted in any way that seems advisable for each given situation).

As we consider the subject of money, there are many problems that confront us. The first, of course, is how to get money, and more of it. Money is our medium of exchange, and it is practically impossible to live in this country to-day, -even in rural sections, without money, or the equivalent inother forms, such as mortgages, stockes and bonds. Then, after we have received money, we have to decide what we are going to do with it. It is possible to use money at the present moment to satisfy a passing whim without much thought. But a wise person will plan and budget the spending of his money rather carefully, before he parts with it.

Money is worth nothing in itself, but it has great possibilities in its purchasing power. However, as necessary and pleasant as is the possessionof money, we must remember that "the love of money is the root of all evil" (1) and that the possession of it as well as the lack of it can cause untold dispair and unhappiness.

(1) Bible, II Timothy, 6:10.

SOME TRUE STORIES

John's family was having a hard struggle to pay their bills, and to provide for their vital needs of every-day life. Then one day John appeared at schoolwith a fine, new overcoat. The teacher, who had known about the financial condition of John's family, wondered how they could afford such an overcoat, and questioned Johnabout it. "Oh," said John,"myuncle gave me ten dollars for my birthday, and my Mother said I might as well use it now, for there was no telling when I would have another chance. She said we would always have bills to pay anyway, and they could wait."

Jennie came to school very happy, for she had new shoes and a new hat. "I've needed them for a long time", she said, "but it wasn't my turn until this week." That family had a definite budget which provided for the needs of a different child each week. Each member of the family knew he would have his share when his turn came. There was never any trouble or fighting about one member having more than the others, or about spending more money on clothes than the family could afford.

Ruth had to leave school after her first year in High School, to go to work in a shoe factory. Her father was the only one working in the family of eight, so that Ruth's earnings were needed. It was hard enough for her to leave school, but what bothered Ruth more was to have to turn over her entire pay envelope, unopened, to her family. She didn't have a single cent of her own money for herself, nor a chance to say how her money should be spent.

Mr. Demos had the habit of always borrowing money whenever he needed it, and he seemed to need it often! When pay day came, he and his wife would think they could pay certain bills, or buy necessary items, when along would come a friend or neighbor, and demand pay for "that ten spot I loaned you last week", (or whatever the sum was). In order to satisfy Mrs. Demos' growing impatience with his borrowing Mr. Demos would borrow from other people to pay his previous,debts, and thus keep the matter from Mrs. Demos' knowledge. Mr. Demos was always in debt, often paying interest on his debts, and never making a single effort to clear up his bills entirely. Little wonder that he became cross and irritable and was always scolding his wife and children for spending too much money.

Helen was an only child, and was spoiled by both her Mother and Father. Her slightest wish was complied with, and whenever she wanted money, all she had to do was to ask for it. The trouble was, she had too much to spend, for she had no idea of the value of money or of any necessity for saving her money. As far as she knew or cared, her family had an unlimited supply, and all she thought of was what she wanted to buy next.

Mary, on the other hand, had so little to spend that she didn't enjoy going out with her friends any more. She didn't want to be treated by them everytime they went to the movies or soda fountain, for she knew she could never return it. So instead, she avoided her friends as much as possible, and invented strange excuses for hurrying home when she did meet them. Both her friends and her Mother wondered what had come over Mary that she wanted to be alone so much of the time.

Elizabeth had an allowance of twenty-five cents a week. Five cents she used for church collections, and the rest was for her own use. Whether the remaining twenty cents would be used for the movies, for a present for someone else, or for candy, was a definite problem to be considered every week. Elizabeth planned carefully and well, and her satisfaction and joy in the use she made of her money was great.

NOTE TO LEADER

It is hoped that through the discussion to follow, the group will come to have a wholesome attitude in regard to the use they make of the money they have, and in regard to their family's present financial status. The stories which have just been read may all be used, or only those which seem to be most related to the particular needs in question. Perhaps the different stories will fit in one at a time during the discussion to follow better than all in a group. They are only listed this way for the leader's convenience. Probably a discussion should follow each story as to the effect of the different people's attitudes in the stories, and to the remedies that could be found for each situation.

DISCUSSION

1. How we receive money.

A great deal of time could be spent on this subject. Some groups might want to spend a whole session on a discussion of various ways in which we receive money, the causes of certain labor conditions, and what determines the scale of wages. This subject needs the attention and intelligent thought of Christian people to-day perhaps more than ever before. However, in this study we shall only list the different ways of receiving money, and leave it up to the individual to use the best standards he knows in deciding how he will receive money. Our main problem in this unit is what to do with

the money we have. Let us now list on the board different ways in which it is possible for a person to receive money. The methods listed will be somewhat like the following:

Earn it by work
Get it as a gift
Receive it through investments
Steal it
Beg for it
Receive it as a bribe
Find it
Receive it as an allowance
Inherit it, etc.

Which methods are considered legitimate? Which methods produce the greatest feelings of satisfaction on the part of the receiver?

2. What shall we do if we have no money, or not enough to suit us?

This is indeed a problem. The first thing to do, no doubt, is to find the cause for this lack of funds. Suppose we consider certain possibilities, such as the following:

Did I waste what I had?
Why am I out of work?
Why is any member of my family out of work?
Why don't I earn more?
Did I save as much as I could?

Am I lazy? Could I work harder or better if I tried? Is this true of any member of my family?

Are there any resources available, that I haven't used, either to get work of any kind, or work with more pay, such a Social Service League, or an Employment agencies?

Could we be less extravagant at home?

Let us call to mind the poem given under the unit on scoldings:

"For every evil under the sun,
There is a remedy, or there's none.
If there is a remedy-find it.
If there is not-never mind it."

Have we found a clue to our lack-of-funds problem by the above questions? If so, what can we do about it? Industrial conditions may be such that it seems as there is no possible remedy. But it often happens that people sit around and wait for jobs to come to them, and then wonder why other people have all the luck. Perhaps we need further preparation or training that we could be receiving while we are waiting for a position. "Positions are not given away; they are earned. By devotion to service we are madebigger, and when emergency arises, the person best fitted is chosen." (1)

(1) Source unknown.

If we find that we are absolutely helpless to remedy the situation, we might just as well do as the poem suggests, -never mind it. This may not be easy, but it surely is the most sensible thing to do, and is sure to bring more happiness than worry will.

It might be fitting for the leader or some member of the group to tell the story of King Midas at this point. The more we realize that there are other things besides money which have value, the happier we shall be. What a pity it is to let money keep us from enjoying the real values of life which we can have for nothing if we will only do our part toward receiving them. Who is willing to lose the love and joy of a happy home because he can't have as much spending money as the other boys his age?

3. How shall we use the money we do have?

No matter whether a person has much or little, if he has any money at all he has to face the problem of what he shall do with it. There are three main headings, all begining with "S" which, will probably cover the uses of money with which we concerned. They are:

Save it

Spend it

Share it.

1).Saving our Money.

"Time to Save", "Be prepared for a rainy day", and "Will you be prepared if sickness comes to you?" are some of the advertisments we see nowadays, urging people to save. It is hard for all of us to consider the future, when we have a definite way in which we want to spend our money at the present moment. And yet we all know that to save a penny is to earn one, and that later on in life we will wish we had saved more as we went along. Mr. Forbush mentions several motives for thrift:

"Gratitude to those who have nurtured us
The wish to try one's self out
The development of a latent talent
The longing to get started in life
Wanting to have money to spend
Wanting to have money to give
The purpose to make a home for another
Desire to use time and energy for what
if worthwhile."(1).

Then Mr. Forbush goes on to tell a story of two Japanese misers of Tokyo who were discussing ways and means of saving;

"I manage to amke a fan last about twenty years," said one, "and this is my system: I don't wastefully open the whole fan and wave it carelessly. I open only one section at a time, and so on until the fan is eventually used up."

(1) Forbush, The Young Folks' Book of Ideals, pg. 354.

"Twenty years for a good fan!" exclaimed the other. "What sinful extravagance! In my family we use a fan for two or three generations,and this is how we do it:We open the whole fan, but we don't wear it out by waving it. Oh, no! We hold it still, like this, under our nose, and wave our face!"

Mr. Forbush goes on to say that there is hardly any danger that an American would be as saving as that. "The trouble with most of us is that we get conquered by our 'must haves'." He then quotes from Ellen Conway on the subject of these 'must haves'. "Aunt Adelaide destests 'must haves". Last winter Priscilla felt she 'must have' some angora mittens, for all the girls were having them. This spring she must have silk stockings for the same reason. You don't find out what you'must have' by looking at other people. You find out by looking into your own pocket-book. The 'must' is right there, only, more likely, its a 'must not'."

"In America, girls in moderate circumstances and poor girls as well are brought into closer contact with girls who are really rich, than they are in any other country. We call this democratic mingling a fine thing, but it won't be a fine thing if it leads the poorer girl to feel that she must strain every nerve to keep herself up to the richer one, and make not only herself, but her whole family miserable by the effort. I't won't be a fine thing unless the poorer girl can have independence and spirit enough to go quietly on according to the standard set by her own purse."

[illegible]

[illegible]

[illegible]

"After all,it is not because Priscilla's 'must haves' tempt her to discontentand extravagance that I am most afraid of them. It is because they show a failure to appreciate the genuine necessities of life. For the real 'must-haves' are thos e we put away inside the mind, and not outside the body." (1).

a. How can we save money?

Perhaps we agree that we should save money, but the problem is, how can we do it? We are beginin g to realize more and more how much it pays to save small amounts, for these small amounts add up surprisingly rapidly. It has been figured out that if a man saved the money he had previously spent on cigars, at the rate of six cigars a day, at six and a fourth cents each, from the age of twenty-five to the age of eighty-five, he would have one hundred and eighteen thousand, nine hundred and twenty-four dolars and twenty-six cents. This includes interest of course.(2).

It might be interesting at this point, to have the different members of the group tell how they have saved money, or ways which they think would be practicable. Such methods as the following may be named:

Save a certain percent of every bit of money or allowance you receive.

Put a certain amount in the bank every week or month.

Save all the coins of a certain denomintaion such as dimes or pennies, which you receive.

(1) &(2) Forbush, YOUNGFolks Book of Ideals, pgs.353, &354.

Go without some luxury, and put the money in a bank.

Buy something cheaper than you had intended, and put the difference in price in the bank. etc.

Try to find free recreational activities instead of commercialized ones.

Try not to be extravagnat in your wishes.

Plan and budget your expense account more carefully.

"'The habit of thrift', says Wm.A. McKeever, "proves your power to rule your own self. You are captain of your soul. You are able to take care of yourself, and then out of the the excess of your strength you produce a surplus.'" (1).

2) Spending our Money

When we come to spend our money, how should we determine the best way to spend it? This of course has to be decided by each individual for himself, for the needs and resources of no two people are alike. But there are certain questions we all should ask ourselves before making our purchases. Some of these might be as follows, with other additions made by the group:

Do I really need it?

What are the advantages as compared with the disadvantages?

Is it worth the price?

(1) Forbush, Young Folks Book of Ideals, pg. 365.

If it is not necessary, what benefits does it have?

Do I spend too much for a certain type of thing, and not enough for another,(as too much for recreation, and not enough on clothes)?

Does any member in my family need the money for something more important than I do?

Will the purchase of it give more or less permanent results, or is the satisfaction to be obtained only temporary?

Probably the easiest way for young people to get a thorough prospective of the way they spend their money is for them to keep an expense account. They will often be greatly surprised to find how much they spend on candy or the movies, for the amount spent at the time seems so small. Thus it is suggested that they keep an expense account, especially of the type shown here. This not only lists every item of expenditure, but the sums paid out are listed under certain heads, so that one can see at a glance what proportion has been spent for the various items shown.

The sample chart which appears on the next page was suggested by a recent article in the 'Youth's Companion', and is found on page 364 of Mr. Forbush's book, 'The Young Peoples' Book of Ideals'.

RECEIPTS		
	Brought over	22.48
Jan 6	Allowance	1.50
Jan 8	Sold mushrooms	1.00
	Int. from savings bank	.85
		25.83

	EXPENDITURES	Clothing	Food	Recreation	Higher Life	Sundries	Save	Total
Jan 6.	Shoes	2.50						2.50
Jan 7	Soda		.10					.10
	Movies			.25				.25
	Carfare					.20		.20
Jan.8	Church collection				.15			.15
Jan.10	Club dues					.50		.50
	Pressing suit	.50						.50
	School lunch		.25					.25
Jan11	Deposited in bank						.50	.50
		3.00	.35	.25	.15	.70	.50	4.70

Another method of planning for the expenditure of money is for the young person to receive an allowance regularly, instead of asking for a little money for this,and a little for that, and not knowing how much is spent in all. It is usually found that a person doesn't have as much to spend when the budget basis is followed, but there are many other advantages. An allowance gives the young person a feeling that he has some resources of his own, and makes him feel more independent than when he has to ask his parents for every little sum. Then, perhaps the use that he wants to make of the money he asks his parents for will seem to them useless and unnecessary, but to him it will seem very important. If he has his own allowance, he is given a chance to choose what uses of his money seem most vital to him, and then he must learn to do without those secondary choices. In this way, the young person learns the value of money, and has actual experience in the handling of it before he is on his own, or supporting himself. If more people had had the advantage of being given an allowance when young, they would not have gotten in the financial troubles they have found themselves in. Then, too, the family may save more by giving their children an allowance, for parents often fail to realize how much they are handing over to their children for thoughtless spending. Besides this, there would be less danger of children being spoiled because of money, for without an allowance children soon learn the art of

getting all the money they want by begging or crying for it. It seems to so many parents so much easier to hand over the money than to reason with the child and teach him certain monetary values, that they fail in one of their great responsibilities.

Let the group discuss other advantages or disadvantages to the use of an allowance.

3) Sharing our money.

Most of us realize the joy that comes from sharing what we have with others, but we so often fail to think about sharing many times when we could. Of course there are those who are unreservedly selfish. Perhaps there is no hope for such people. For those, however, who believe that"it is more blessed to give than to receive"(1), often a reminder is all that is necessary to help them see how much they spend on themselves in relation to what they spend for others.

(Perhaps a tlak on stewardship would be fitting here.)

Discuss the values of tithing.

The stories of Christ and the Rich Young Ruler-Mark 10:17-22, or of the Faithful and unfaithful stewards, Matthew 25:14-30 could perhaps be used here to good advantage.

With whom should we share? Why can't we always say "If I don't take care of myself, noone else will?" Whom can we make happy, or what causes can be advanced

(1) Bible-

through the sharing of our money? Let the group make its own suggestions. Some that may be named are:

The church

Members of our family

Friends

The sick-hospitals etc.

The poor or physically handicapped

Orphans

Schools and educational institutions, etc.

After some time has been spent on the desireability of sharing our money, some mention should be made of the fact that it is necessary to plan our giving as carefully as our spending. Unwise giving is often very harmful. Perhaps a dirty, ragged child on the street, begging for money will arouse our sympathies, and cause us to open our purses and give him a coin, when this is perhaps the worst thing we could do for him. In this way he is being taught that he can get along without working, and that the world owes him a living, etc. which he can get just by the asking. Giving to causes which are constructive instead of destructive should be earnestly sought.

SOME THOUGHTS FOR CONSIDERATION

"The limitation of the money-fever is that it makes one wholly a hired man. Would you wish to finish life and then have to confess that you never did a hand(s-turn except for wages? Who is more foolish than the man who is 'getting a living' and 'going to live' sometime?" (1)

"If you want something better than money, then let your mottos be that of the boys and girls I know who belong to the 'Achievement Club':

'I want the money
To get the time
To get the things
That money can't buy.'

You can test the value of your interests, Ella Lyman Cabot thinks, by asking yourself of any interest five questions:

'Does it rouse and warm me?
Does it overflow into other interests ?
Does it call out the best in me?
Does it seem to serve a real need?
Is it progressive and fruitful?'" (2)

Could we apply these questions to the uses we make of our money?

(1) Forbush, Young Folk's Book of Ideals-pg. 178
(2) " " " " " " -pg. 179.

"What a youth earns in the daytime goes into his pocket. What he spends in the night-time goes onto his character." (1).

"The man who cannot earn a living for himself is something less than a man. The man who can barely get a living and no more is little better than a barbarian or a savage." (2).

CONCLUSION

It is hoped that through the discussion of money just completed, the members of the group will begin to consider more carefully than ever before, just how much they spend and on what they spend it. If they would try keeping an expence account and an allowance they would learn many valuable lessons in saving, spending and sharing their money. Surely, the skillful handling and thoughtful consideration of the use of money had great possibilities for bringing about happier conditions in the home.

OUTSIDE ACTIVITY

1. Ask your parents to give you an allowance every week, instead of giving you smaller sums of money more frequently. Perhaps you should submit a budget to them, in order to arrange the amount of the allowance.
2. Keep an expense account, and go over it carefully every week to see if you are maintaining a proper balance in your expenditures.
3. Help your family plan a budget of their income, if they don't already have one.
4. Open a savings account immediately, if you don't already have one.
5. See if you can find a way to earn your own spending money, or to increase the family's income.
6. Try to be less extravagant, and more considerate of other members of your family.

Unit IV.

UNDERSTANDING AND HELPING EACH OTHER

The aim of this unit is to help adolescents of foreign-born parents realizethat the foundation of all happiness and love in the home is based on a feeling of mutual understanding, and a desire for mutual helpfulness and co-operation. Through this unit an effort will be made to discover definite ways of helping, of appreciating and of understanding other members of the family.

OPENING THE DISCUSSION

UNDERSTANDING AND HELPING EACH OTHER

Talk by leader

(The leader should use only the parts of this opening talk which he thinks are important for his particular group. Any other way of introducing the subject is perfectly justifiable. Perhaps interest would be aroused more naturally by the reading of some poems on happy home life. Or it might be found interesting to have several speakers present some feature of their home life which is especially dear to them. If outside speakers were obtained, a broader outlook would be possible for the members of the group.)

"There is a psychological urge which develops in every normal human being in theyears between twelve and twenty to get away from family supervision and to become an independent person. We might call this process psychological weaning. "(1). Before this time, we as children, tend to submit more or less willingly to the demands of our parents and their manner of living. But when we come to the point of asserting our own independence, many serious problems at home arise. We have discussed several of these problems in previous units,and perhaps have found suggestions for improving some of these situations. However, no complete harmony and peace can exist in our homes until we all try to

(1) Hollingworth, Leta, Getting away from the family, in Concerning Parents, pg.71.

understand and help each other. When we are all pulling in separate directions, there is danger that the whole structure of our homes may fall in ruins. But when a mutual feeling of love, understanding and help exists, the happiest of home conditions can be had. Not only thus will be better able to enjoy life to a fuller extent, but we will be better equipted mentally to meet life as a whole. "Leading psychiatrists in the United States and abroad have committed themselves in recent years over and over again to the assertion that they know of no case of nervous breakdown in those individuals who have begun life in the surroundings of a happy home." (1).

At times it is clearly evident that the parents are entirely at fault for the lack of understanding which exists in the home. They will allow nothing to transpire that isn't as near a duplicate of their own childhood as they can make it. They have no knowledge of present day psychology, and they fail to realize the difference bewteen children of one generation, to say nothing of the difference between one country and another. It is the old which is sweetto them, and anything new is to abhorred. Then because of language and social handicaps the parents fail to advance in ideas and knowledge as their children do.

(1) Mayo, Elton G., The Father in the Present-Day Home, in Concerning Parents, pg.32.

Due to the parent's tenacity to their old customs and their unwillingness and inability to adapt themselves to present situations, they are loosing one of their greatest opportunities -- that of knowing and guiding their children through adolescence. Mr. Xenides, in his book on The Greeks in America, says "There is not much data for comapring the first and second generations as to family life, but there are many indications that the new generation is getting Americanized and is learning both the good and bad aspects of American life. " (1). The second generation, without the respect and confidence in their parents which they should have, are receiving very little of the guidance they so badly need. This youth, knowing their parents are behind-times in many things, refuse to accept their authority for anything, in many cases. Trusting in their own superiority, they are likely to go to the opposite extreme from their family's ideas, and reject everything except what will advance their own ideas of freedom and a gay time. "Unfortunately they do not see the best in American life, and the evil is always near. In justifying their mis-conduct, they say- 'This is America. We are not in Greece or Turkey. Here conditions are different and everything is possible'." (2). A most serious home and socail problem thus exists.

(1) Xenides, The Greeks in America, pg. 91.

(2) Xenide, " " " " , pg.93.

Causes of Mis understandings

The two main causes of misunderstandings between foreign-born parents and their children are probably the following:

1. The difference between the old-country traditions and customs of the parents, and the modern American ideas of the children, and

2. The great desire for freedom on the part of the children.

Much has already been said about the first cause, but its importance cannot be over-emphasized. The situation is very well stated in the following quotation; "Parents whose nationality mores are at variance with what seems to be the pattern of American life at the moment are much disturbed by the way in which America, consciously, or unconsciously, tends to pull their children away from them. In their efforts to pull them back they often widen the breach. The children, on the other hand, with no understandingoftheir parents' situation, and with little respect for them, but with a consciousness only that 'they are different', seek escape from an unpleasant home situation in exaggerated recreation, dress, manners and socail behavior. At other times there may be constant friction and open rebellion at home. Still more often there may be little open conflict, but unhappiness and uneasiness in the lives of both parents and children indicate usually that both are suffering from a lack od adequate recognition at home, and in society outside the home. (1).

(1) Report of the Commission on 1st.gen. Americans, pg. 19.

The second cause is of course a natural desire for all adolescents. But it is augmented in the case of second generation youth probably because of the first cause, whereby the parents try to control their children by unduely keeping them in at home. Without a natural outlet for their urge for freedom, adventure and excitenment,, the children either become sullenly revengeful, meekly submissive and unhappy, or openly revolting. "So when there is nothing but misunderstanding, profound misunderstanding-which he cannot explain, but of which he is very well aware- and threatening and appeals to his weakness when he is striking out for strength, the boy resists as he should. He is said to be obstinate and resentful of advice--but he goes elsewhere hungry for advice." (1).

What can we do, then, to overcome some of these situations of misunderstandings between foreign-born parents and their children. First let us hear a few stories about actual difficulties in this line.

(1)Williams, Frankwood, Confronting the World, in Concerning Parents, pg. 147.

SOME STORIES

Mrs. Petros refused to let Mary go to the dance given by her club, because boys would be there, and of course boys couldn't take her girl out until she was engaged. Thus Mary spent a lonly evening at home, nursing her injured feelings, and planning a way of escape for the next party.

Helen reports that she tries her best to talk over her ideas and problems with her parents,- but that they just won't listen to her. "They are so old-fashioned and stubborn", she says, "that if I try to obey them,I have a miderable life, just staying at home and doing nothing but housework. What shall I do?"

John thinks it is great fun to irritate his mother by using English when talking to his brother, so that his mother won't understand what he is saying. Then the two boys laugh and joke, and their mother thinks they are making fun of her.

"I don't love my parents", says Mary. "I just need them to take care of me until I am old enough to take care of myself. It won't be long now before I'll be able to get free and earn my own living."

"I would be glad to have you bring your boy and girl friends here", one Mother told her son, "but what would the neighbors say? Why, we would lose our reputation entirely."

Do any of you feel as these young people did? Are you sure the task of developing an understanding with your parents is hopeless? We can't expect that conditions will be improved over-night, for the process is sure to be a slow one. But the advantages to be gained ought to offset the time and energy used in an attempt to secure a happy foundation of understanding between parents and children.

Let us now discuss some of the ways in which we can have a part in preparing the way for a better understanding between our parents and ourselves.

DISCUSSION

(The group may have other ideas, than those here suggested, to bring about a greater feeling of understanding, and it would probably be wise to receive their suggestions before stating those which follow. Perhaps many of those listed here will not be at all practicable, while others may be worthy of serious consideration. Again, let the needs of the group determine the method of procedure in finding helpful solutions for the problems.)

Discuss the following suggestions for bringing about a growing feeling of fellowship and respect between you and your parents. What will be the effect of these various suggestions, when tried out, do you think? Are they possible, but difficult? Are you willing to make a sacrifice for something permanent and very much worth while?

1. Learn more about the customs and old-country home conditions of your parents. Try to understand where and how they received the ideas they now hold.

Show a vital interest in hearing about their youth, and stories of their country.

Talk about the differences between their country's customs, and customs in this country. For example the differences in marriage customs, and the place of the woman in the home. Try to get at underlying principles, and not be wholly concerned with surface and petty differences.

Follow as many of their customs and wishes as possible. If these in no wise violate real principles, to you, you can make your people very happy by carrying on little acts of tradition which are very dear to them.

2. Appreciate what your parents do for you. We so often take things for granted that we fail many times to realize all that we have which we should be thankful for. Many sacrifices are made by our parents for us, and due appreciation for them would repay our

parents hundreds of times. Mr. Forbush writes; "My mother used to take great pains to think of lovely little surprises for me, and I used to take them as a matter of course. I see now how happy she could have been if I had ever thanked her. It is too late for me now to go back and do it"(1).

(The following chart is designed to more clearly present to each individual just how much his Mother does for him. There are probably many more items which should be listed, and which can be if the leader is having a copy made for each member of the group. If it is impossible for the leader to provide separate copies for each person, he can give out sheets of paper with numbers down at the left, and columns at the right headed never, seldom, ocassionally, usually and always. Then as he reads the list, each person can check the number of the statement in whichever column seems fit. Of course the more ckecks that appear in the 'always' column, the more indebted that person is to his mother, or the more he has to be thankful for.

The second sheet which is entitled,"My part in my home life" will probably also need additions before it is presented to the group. The same method can be used here, as for "My Mother's part in my home", if copies are not given to individuals. Through a comparison of these two questionaires or charts, each individual will have a chance to objectively discover just how he stands in regard to many of the fundamental facts of his home life.)

MY MOTHER'S PART IN MY HOME

	Never	Seldom	Ocassionally	Usually	Always
Kept the house clean					
Made my home attractive to me					
Provided plenty of good bedclothes					
Provided good beds					
Taught me to keep house					
Gave me plenty to eat					
Cooked the food well					
Provided the right things to eat					
Made me eat what I didn't like					
Mended my clothing					
Sewed on buttons					
Provided warm clothing					
Darned my stockings					
Kept my clothes clean					
Nursed me when sick					
Did not go out and leave us alone					
Tucked me in bed at night					
Was home when I got out of school					
Gave me as much spending money as she thought good for me, or as she could afford					
Sang songs to me					
Told stories to me					
Taught me to pray					
Saw that I went to church					
Went to church with me					
Saw that I went to Sunday School					
Went to Sunday School with me					
Played the piano for me					
Played games with me					
Was glad to have me bring my friends home					
Listened to me secrets confidentially					
Made me mind when she spoke to me					
Made me get up when called					
Made me go to school regularly					
Backed-up my teachers					
Always told me the truth					
Taught me to keep clean					
Taught me to brush my teeth					
Taught me to keep my hair well combed					
Taught me to keep my clothes neat					
Taught me sex matters					
Taught me manners in politeness					
Never scolded me in front of visitors					
Comforted and loved me at all times					

MY PART IN MY HOME

	Never	Seldom	Ocassionally	Usually	Always
Help with the cooking					
Help clean the house					
Wash the dishes					
Make the beds					
Help with the washing					
Wash my own personal clothes					
Help with the family mending					
Do my own mending					
Keep my own room neat					
Eat all that is set before me					
Keep my clothes neat					
Keep my hair tidy without being told					
Take care of younger children					
Tell stories to younger children					
Sing songs to younger children					
Obey promptly					
Attend church regularly without being forced					
Prepare surprises for other members of family such as presents, parties, etc.					
Tell my problems to my mother					
Get up when called					
Tell the truth to all members of family					
Control my temper					
Show thoughtfulness to members of family					
Take care of my health					
Come in at reasonable hours at night					
Receive criticism without becoming angry					
Take care not to be extravagant in my demands					
Spend my money wisely					
Share my pay with my family					
Do my studying without being told					
Do errands cheerfully					
Keep the wood box or coal hod full without being reminded					
Tell only the best about my family to others					
Help entertain company					
Reason about disagreements rather than fight					
Do my share of work cheerfully					
Trust all members of my family					
Take responsibility seriously					
Make my own clothes					
Keep the family informed on what I do, and with whom I associate					

3. Talk over your problems and personal affairs with your father and mother. This will at first seem impossible, for you think they don't understand you and your desires. Perhaps they don't, but they never will if you don't give them a chance. You may not seem to accomplish anything at first, but keep on trying. Success in this respect will be slow, but it is worth waiting for. Gradually your parents will become accustomed to your ideas, and probably eventually will give your view-point due consideration.

4. Do your share of work in your home. What is more, do it cheerfully and well. Mothers would often rather do all the work themselves, than to have their children do it carelessly and in a complaining and grouchy mood. We are indebted to our parents for so many things, one way to show our appreciation and to pay them back is to do our share of the work without always being reminded to do it.

"Helen Keller, who is blind, and deaf and dumb, wrote these brave words: 'Life is full of homely tasks, plain duties, ordinary and humdrum employment. There are various ways to do our part. One does his with grim endurance. Another frets and nags and scolds and storms. Still another whines, complains and weeps over the hardness of his lot. But he who goes to work whatever it may be, with a brisk and merry heart, turning it this way and that to get the play of the sunlight

upon it. is the one who will accomplish most , the one who will find joy and happiness flowering ever in the path before him, and who will have not a sour and doleful memory of uncongenial labor, but a mosaic of sunshine, tree-shade, bird-song, brook-murmur, fragrance and beauty upon which to turn the eye of his mind for all the remainder of his life' ." (1).

5. Do things to-gether with your parents. Perhaps you have not been in the habit of doing this, so it may be rather difficult to begin. But through work and play to-gether, a sense of comradeship and friendship can be developed as in no other way. Among the things which you can do to-gether, aside from work, are the following:

Play games
Read and tell stories
Sing
Pray
Attend concerts
Take walks
Entertain
Eat

Try to make these happy, pleasant ocassions to-gether, full of laughter and care-free joking. They will be among your choicest memories as you grow older.

(1) Forbush, Young Folks Book of Ideals, pg/245.

6. Increase health measures in your home, for people's mental lives are closely connected with physical conditions. Among the things for you to check up on, for which you have probably had instruction in school or at club are:

Sanitary conditions
Ventilation
Sleeping conditions
Food
Recreation
Bathing
Care and prevention of disease

7. Help entertain the younger children in your home. This will not only relieve your parents but it will give you an opportunity to become better acquainted with them and to learn to love them more than ever. Instead of becoming impatient with their noise, help provide games and things for them to do. Read to them and play with them. Make life interesting and happy for them at home.

8. Share your knowledge with your parents. You have had many more educational advantages than they have, and it is only fair and right that you teach them at home.

Tell them about your school work
Teach them English
Explain the many things about this

country which puzzle them
Help them with shopping and other
matters where money is concerned
Never ridicule their ignorance.

9. Show confidence and respect in and for them. The girl who tells her mother she is old-fashioned, and the boy who calls his father 'the old man' surely can't expect to receive a very sympathetic attitude in return. Perhaps you do know more than they do in many ways, but it really is no fault of theirs, and they are the ones to be pitied,-not you. Respect their feelings and attitudes whenever possible!

10. Plan surprises for the various members of your family. Everyone loves to have nice things happen to them unexpectedly, and your parents will be no exception. Surprises do not necessarily entail the expenditure of money. It may be a case of getting your work done quicker or better than usual, or it may be decorating the table for dinner in an attractive manner. Of course saving one's money and buying small presents for different ones in the family is always a joy to both the one who gives and the one who receives. Try it and find out for yourself.

11. Help make your home more attractive. You go out more than your parents do, and you have many opportunities for getting ideas for fixing up a home in an attractive manner. Often just a little paint, some inexpensive material for curtains, a few new light fixtures, and a different arrangement of furniture will work wonders to a place. You need not think it will require a great deal of money. See how much you can do with a little. Then the more attractive your home is, the more you and the other members of your family will enyoy staying in it. If you have any land around your house, be sure to have a garden and plenty of flowers to help beautify the outside as well as the inside. And of course see that all broken steps, or other run-down features are repaired.

12. Be as reasonable in your demands as possible. Instead of trying to get as much out of your parents as possible, see how much you can save them. This of course refers to clothes, money, evenings away from home, and so forth.

13. Then last of all, be sure they can trust you. So many young people can't understand why their parents won't trust them, when they themselves are untrustworthy. When a girl tells her mother she is going to the library, and them goesto a dance, can she blame her mother, who has found this out, the next time that her mother makes her stay home even from the library?

SOME THOUGHTS FOR CONSIDERATION

" Even if you don't see the end, begin." (1).

"There are no to-morrows for those who have a wish-bone where their back-bone ought to be. " (2).

"Freedom is not represented by the carrying out of sudden desires. Real freedom is learning how to order one's attitude and method of attack." (3).

"It seems clear that everyone of us needs a background of personal affection and comfort as distinguished from anything we can possibly get from the wide world outside, that only so can we fight a successful battle with the very complex midern civilization. Affection and serenity, the comfort of the understanding in the home, are infinitely more important than direction or discipline. Direction and discipline, the training that comes by trial and error and instruction, these things are acquired by father, mother and child outside the home. In order that one may benefit to the highest degree by the direction in work and the development that come from outside the home, it is necessary that there should be a steady background of affection, support and comfort within it. Withoutthis background, no one of us can easily keep up the struggle to know, to understand and to do whatever work we have to do in the world.

By this road a new principle of laissez-faire is emerging--the principle of letting every individual, father, mother ot child,workout his own salvation. But there emerges a new duty alos--that of mental support and understanding, contributed mutually by the group. In such a family unit, the older phases, such as obedience and discipline, will find an altogether different meaning." (4).

(1) Forbush, Young Folks Book of Ideals, pg. 262.

(2) " " " " " " , pg.149.

(3) Mayo, Elton G. The Father in the Present-Day Home, in Concerning Parents, pg. 35.

(4) Mayo, Elton G. The Father in the Present-Day Home, in Conderning Parents, pg. 43.

CONSLUSION

The conslusions to be drawn from a study of this nature, will of course vary with each group, and with each individual in the group. Some young people will find that they never considered the matter really seriously before but from now on they want to try to improve their home life. Others may be indifferent to the whole matter, while still others may think the situation in their homes is hopeless, and that they are helpless to do anything about. Much of course is up to the parents and we have in no way been able to reachthem through this study. However, a serious, hopeful attitude on the part on the young people as they try to do their part, is certain to bring results to a small extent at least. The process is bound to be slow, and many discouragements are certain. But conditions will never improve unless someone makes the attempt, and it seems as if the children in the home can play a large part in this endeavor. Confidence in the children must be gained by the parents, and it never can be unless they learn through number-less experiences that their children are trust-worthy and dependable. But when both parents and children do trust, respect and love each other, even though their view-points may differ at times, through a growing understanding of each other, how happy those homes will be.

OUTSIDE ACTIVITY

1.The thirteen subjects of discussion previously listed in this unit, all provide suggestions for study and activity outside the discussion group. As many of these should be attempted as seem adviseable. Above all, be frank and honest in every way with your parents, and patient with their ideas and seeming stubbornness. Their customs and habits have been formed long ago, and so are much harder to change than yours are.

2.Plan a party or social affair to be given by the group for all the parents to-gether. In this way they can see what worth-while and wholesome times fellows and girls can have to-gether in the right environment. If they really enjoy themselves they will want to repeat the experience, and through common pleasures of this kind a great deal of the understanding and fellowship desired, can be brought about.

SUPPLEMENT

The Bible references, poems and hymns which follow may be used to form the basis of a worship service, they may be brought into the main part of the discussion of the units, or they may be used in any other way the leader wishes. A suggested worship service follows, using part of the material here listed.

SUGGESTED WORSHIP SERVICE

Hymn- This is my Father's World

Poem- For Father Love and Mother Care-R.W.Emerson

Scripture- All or part of Ist Corinthians, chapter 13.

Hymn-For the Beauty of the Earth-espceially 2nd verse.

Story- Story of the Prodigal Son (or The Forgiving Father)
Luke 18:18-27.

Prayer-

Hymn- I would be true.

BIBLE REFERENCES

1. Story of Ruth- Book of Ruth
2. "Honorthy Father and they Mother, Deut. 5:16
3. "Thou shalt love the Lord, thy God,"etc.Luke 10:27.
4. "Whosoever will be chief amony you",etc. Matt. 23:10-11.
5. Parable of the talents- Luke 19:1-27.
6. Story of the Rich young ruler- Luke 18:18-27.
7. Story of the Prodigal Son- Luke 15:15-32.
8. The love chapter- 1 Corinthians, 13.
9. Stories of Joseph- Chapters 37-50.

SOME POEMS

Do all the good you can
By all the means you can,
In all the ways you can,
At all the places you can,
To all thepeople you can,
As long as ever you can.

John Wesley.

Whoso bears another's burden,
Whoso shares another's woe,,
Brings his frankincense to Jesus
With the men of long ago.

When we sooth earths' weary children,
Tending best the least of them,
'Tis the Lord himself we worship,
Bringing gold to Bethlehem.

James A Blaisdell.

Look up and not down,
Look forward and not back,
Look out and not in,
And lend a hand.

Edward Everett Hale.

If I can stop one heart from breaking,
I shall not live in vain.
If I can ease on life the aching,
Or cool one pain,
Or help one fainting robin
Into his nest again,
I shall not live in vain.

Emily Dickenson.

Back of the loaf is the snowy flour,
And back of the flour, the mill.
And back of the mill is the wheat and the shower,
And the sun and the Father's will.

Maltbie Babcock.

For Father love, and Mother care,
Father we thank thee.
For brothers strong and sisters fair,
Father, we thank thee.
For love at home and here each day,
For guidance lest we go astray,
Father, in heaven, we thank thee.

R.W. EMERSON.

HYMNS

NEW HYMNAL FOR AMERICAN YOUTH- H. Augustine Smith

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Breathe on me Breath of God	61
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